It Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

In accordance with the immemorial customs of the

## The Lone Shepherdess

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desert, she set before us a bowl of fresh ewe's milk and, turning to me first, said: "Swear to thy sister that no harm will come to her." She gazed at me with large trustful eyes. Her white teeth flashed, and small dimples danced in her cheeks. Taking a dried twig from the brushwood pile by the fire, she held it out to me and said: "Take this in thy hand and swear by the life of the Lord, the giver of all life."

I quickly did her bidding and solemnly pledged the sanctity of her hospitality in the oath no child of the desert would break—an ancient Ishmaelite formula:

"In the name of God: as He took the life from this piece of dead wood, thus may the Lord take life from me if I do not honour and protect thy soul and thy body, O my sister!"

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After Faris, too, had taken this oath, she was encouraged to offer us the freedom of her "house" and spread before us all her store of food—bread, fresh milk, a little butter, and dried dates. While Faris and I were supping, she dragged up to the tent a lamb, bleating pitifully and struggling to get free. When I leaned down to hold the animal fast, the girl drew my dagger from my belt and cried: "Kill me this victim, so that I may cook it for thee."

I took the curved blade from her hand and set the frightened lamb free to skip back to the flock. But the maiden looked at me reproachfully.

"All that is needful for sustaining life," I said to her, "thou hast already given to the strangers. Allah is witness, we could not consume a whole lamb. Nor, indeed, can I see any vessel in which its meat could be cooked."

[A Bedouin Shepherdess — Analyst]

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"But here," she said, "is a spit; on it I could roast the kidneys and loin pieces."

Fortunately the girl stood in such horror of killing the animal herself that Faris and I found it easy to convince her that the sacrifice was needless. All she feared was the reproach of her father for not according us Bedouin hospitality in full measure.

Without more words she sat down before the tent and made herself a small fire, that lit up her figure as she bent over it. The flickering light played over her comely face glistening with raindrops. She made a lovely picture of wild, unspoiled beauty and health.

When it became clear to us that the young shepherdess meant to pass the night unsheltered in the open and the rain, I urged her repeatedly not to be afraid and to share the tent with us. I even threatened that if she would not, Faris and I would ride on. But she did not take my threat seriously: she laughed and replied lightly that she could go to her father's tent and come back in the morning.

"Who is thy father?" Faris broke in.

"I am Tuēma, daughter of Sha'il ibn Surhan: and we pitch our tent with the *aṣbira* (clan) of the Freyje."

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"Tuēma," said Faris coaxingly, "it is far to thy father's place and it is night. Do thou trust us and repose thyself here at our feet."

"Truly, I am not afraid," the girl said at last; "stay with me and do not ride on." She rose as she spoke, flung a handful of faggots on the fire, and waited for the flames to leap up. Then she straightened her magnificent young body to its full height and, slipping the cloak

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342 steaming, looked the same; and the women's quarters in the tent, with its disarray of saddles, saddlebags, mattresses, cushions and what not, seemed to be just as I had last seen it.

●574 609 On the left of the guest-tent stood a smaller tent. From it presently emerged a young Bedouin, simply clad, but attended by four slaves carrying hunting-hawks, a string of greyhounds beside them. As I went to meet him, I had an absurd sense of unreality. I knew, of course, who he was, but at the moment I simply could not feel that this dignified manly *sheykh* ceremoniously advancing towards me was really the playful little boy of yore, the lovable but dirty gamîn we had one night dragged out of a camel saddlebag. Of one thing, however, I was instantly aware: Fuaz did not know me; and my name, as Arabian guest-ceremonial demands, had so far remained unspoken, nor had any news of my coming preceded me.

A Negro slave placed a small *ekim*—a black rug with a coloured border design—at my feet. On this small but sacred emblem the Amir and I exchanged greetings. [201] With his right hand over his heart he bade me "God's peace." Then he conducted me within the guest-tent.

[352] The four slaves spread the precious tribal rug of state: it covered the whole floor. On the farther side of the hearth, a great pile of sheepskins, rugs, and cushions, buttressed against two camel-saddles, made a luxurious divan—the throne of the desert chieftain. Fuaz slipped off his sandals and motioned to me to seat myself on his right. Notables, slaves, and men of the Amir's bodyguard ranged themselves on the great rug. No one spoke.

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## *I Meet My Blood Brother Again*

All eyes were on the coffee-cook, who raked together 574 ●
the smouldering embers on the hearth and added new 609
dried camel dung. On the silence soon fell the sound of [272]
boiling water bubbling in the capacious long-spouted
pot.

The Amir's body-servant, Mnahi—the same who had spread the rug of greeting—took a stick of incense from a fold of his head-cloth, broke off a piece and placed it on a glowing dung-ember. Through the black roof-cloth filtered faintly the sunshine and wove a pattern of lights and shadows on the ground. Courtiers, warriors, and slaves formed a solemn, silent semicircle. Facing these squatting figures, Mnahi alone was on his feet; he had taken his post on his master's left and stood there, erect and motionless, one sinewy black fist on the silver hilt of his sword.

I stole surreptitious glances at my host. His *kaffiyah* framed an effeminate type of face, oval, with regular features and a high-bred, slightly aquiline nose. The dark eyes, brilliant and very large, were set beneath wide thick brows and a rather narrow forehead. When he smiled, dazzling white teeth showed under the small black moustache. The more I looked at this romantic young man, the more I recognized in him that spirited little blood-brother of mine in the long ago. It required an effort of will to restrain my impatience and not to declare myself forthwith; but I had to await the fitting moment. So far, no one had uttered a word. All seemed to be interested exclusively in the cook, still puttering about his hearth. In desert etiquette it is a gross breach [576]
of courtesy to ply a guest with questions about himself.

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574 609 At length, however, Fuaz gave me the longed-for opening; he turned to me suddenly and said: "Whencesoever thou comest, O stranger, be thou welcome here!"

572 "O Amir Fuaz," I replied, "stranger I can hardly be called among thy people. For once upon a time, in this very tent, I knew a boy, then little taller than the sword under thy slave's hand. And it came to pass one afternoon, when that boy and his playmates were shooting with the sling, that I, by the will of God, chanced to walk near; and a pebble flung by that child's hand struck me squarely between the eyes. Now, one might have said that Allah had marked my forehead with the *Nur-ed-Dem* (Seal of Blood). Therefore demanded I a great price for my blood."

Fuaz, who had listened with head inclined and lowered eyes, as if pondering, now raised them impetuously. For a moment he stared at me as in a trance. Then his face lit up; with a shout of joy he leapt to his feet, seized me by the shoulders, and strained me to his breast. "Aziz," he cried, using the Arab name bestowed on me by his tribe in the days of his childhood, "Aziz, thou art returned! *El-hemdu l'illah!*"

Again and again he kissed me on the cheeks and embraced me. "Now," he said, "do I understand the words I learned from my *mu'allim* (teacher): thou who followest with thy eye the flight of a bird or the course of the pebble flung from thy hand, what knowest thou of God's purposes?"

000 Yes, I had returned!

Once more I was with my Bedouins, to migrate again with their herds, to lie under their humped tent-roofs,

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tant Euphrates. It was as if a tremendous fire were sweeping up from the heart of Arabia, and man and beast were in headlong flight to escape from its consuming breath.

The eternal law of Nature was being fulfilled: death to the weak, the maimed, and the forsaken. The strong trampled over the weak, gaining from their victims fresh strength and endurance to push on. Though famine ravaged the land, the slaves in the camp of the nomad chieftain saw to it that the guests of their master lacked nothing. Every day for breakfast I was served a dish very like our scrambled eggs, made of several tiny eggs of the sand grouse. It had a particular gamy tang, and so has a similar dish made of the much larger bustard eggs. Fresh truffles were roasted in the embers of weeds and camel dung, their rinds splitting in the heat. Every morning I found beside my bowl of milk a basin of wild honey, with thick dabs of sheep's-milk butter floating in it. As I was eating, I watched the slave baking bread. He poured a porridge-like mixture of wheat flour, crushed seeds and herbs on to a hot, convex iron plate, resting on three stones over the fire. The batter first spread out on this grid, and then wrinkled up under the heat and formed large griddle cakes, brown and thick, which, one by one, the Negro peeled off and threw into our laps. We tore off strips from these wafer-like, charcoal flakes, crisp at the edges, rolled them around our fingers, and with these morsels fished the butter out of the honey. We strangers and guests certainly did not suffer want. Most of the Rualas, on the contrary, and even the chieftains, actually went hungry.

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## *Famine and War*

It was touching to see a tribesman, himself half-starved, bring to his *sheykh's* tent a hare or a gazelle, or other game, as an offering for the sustenance of his chieftain's guests. Even children and women came by every day, and from a clothes-bundle laid down a handful of truffles or a wild pigeon. Once a boy brought me a large, fat lizard which he had killed with a stone, and later a rock-badger and a yellow-headed vulture. The boy asked if, in such time of famine, he might presume to offer me such animals for food.

". . . and so it was when Israel had sown, that the Midianites came up, and the Amalekites and the children of the East, even they came up against them, and they encamped against them and destroyed the increase of the earth . . . *for they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without numbers. . . .*" (Judges vi, 3–5.)

With gnawing stomachs and with drooping spirits, the Ruala followed their dying herds. Ever farther northwards they pressed on, close to the enemies' territory. Every day hundreds of camels and also many people fell by the wayside, while the survivors strained all the more desperately to reach the hills of Abu Rijmeyn. The weaker remained where they fell. The moment a camel, at the end of its strength, commenced to stagger and threatened to fall, riders in the neighbourhood leapt from their mounts and, dashing up to the poor creature, put it out of its misery. Meanwhile the others marched

354 When the tent owner has sat down with his guests, calls to his sons or slaves: "Dig out the fireplace, *aḥefrú l*
[554 *nár*." With the more important chiefs the fireplace is alw
463] dug by a slave, who is entrusted with the preparation of coffee. The fireplace consists of a rectangular or circular h about twenty centimeters deep, from the size and form which it is possible years afterwards to judge with certai
412 to which chief the tent belonged. It is dug with an implem
332 called *fár*, which at one end terminates in a mattock and the other end in a hatchet and is fastened on a long woo
354 helve; the double hoe, having at one end a mattock and the other a pick, is called *ḳaddúm* or *tubal*. The ordin
354 Rwejli digs a smaller fireplace, which is nearer the front e of the tent. In the cold season the fireplace is close to carpets for the guests, while in the hot season it is ab the middle of the men's compartment. The clay which is cut is thrown into a heap near the hole forming the firepla *ḥufrat an-nár*, and just below the edge of the tent. On it
●[574] shaken the ashes from the fireplace. The larger this he known as *nefile*, the more hospitable is the owner of the t for coffee is prepared for the guests on the fireplace in men's compartment only and beside the fire the guests w
372 warm themselves. Beside the fireplace is placed a pile of f consisting of dry roots and stalks of various plants, *ḥaṭ* and dry camels' excrements. The best fuel is the dry w of the *rimṯ* shrubs. It gives off scarcely any smoke, thro out a great heat, and holds the glowing embers for seve hours before subsiding. The worst fuel consists of the dry which blazes up with a bright red flame, crackles as if g powder had been scattered on it, but it does not form emb
[462] and does not maintain the heat. The fuel is collected by female slaves and women. If the chief has not a sufficie supply of fuel, he sends to the surrounding tents for it, the men themselves bring it to him.

### FURNISHINGS OF THE WOMEN'S COMPARTMENT

353 The women and the slaves carry all the utensils and v sels into the women's compartment. Carpets and coverlets which to sleep are placed in the corner against the div
[251] ing wall. Sacks containing wheat, barley, dates, butter, s sugar, coffee, rice, or *tummen* (a kind of rice), are stored against the back wall.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



whole tent in the interior of the desert where there are few guests, but only a part of it; this is known as *aṭlaṭ*. 484 342

The tent is always pitched according to the direction of the wind. The long side facing the wind is completely closed and is called *ḳafa'-l-bejt*. The opposite long side is open and is called *waǧh al-bejt*. The short sides are regularly closed and are known as *ksūr al-bejt*.

If the tent rope gets slack, *aṭ-ṭoneb šala'* (or *inḳala'*), the occupants of the tent tighten it, *jekarrebūneh*.

A guest who wishes to spend the night in a tent always halts his camels by the side wall of the men's compartment, never by the women's compartment, *muḥarram*. If the wind is blowing against the open front side, the owner of the tent shouts: "Change the back wall! *žabbelū al-bejt ǧāna-l-hawa*." The women or the slaves at once unfasten the *rwâḳ*, throw down the front poles, fix the *rwâḳ* in their place, and insert the front poles where the *rwâḳ* had previously hung. [574]

If it is very hot and there is no wind, the mistress of the tent gives the order: "Take away the *rwâḳ*! *šawre'ū al-bejt*." The women unfasten the *rwâḳ*, roll it up, place it in a corner, and insert the poles beneath the front and back ropes, *îdên w-riǧlên*, by which the side walls, *ruffa*, are raised at each corner. Thus the tent is open on all sides and the air can circulate freely. During the heat it is best to sleep with the side wall raised up, as this can then move freely and fan the sleeper. In the cold season a wall is suspended on the front side also, so that the tent is completely closed in, *muḥaǧǧar*. 342 354

By the side wall of the women's compartment sleeps the household dog. There is perhaps not a single tent among the Rwala which does not contain at least one watchdog. These dogs are strong, thick-set animals with short, shaggy hair and broad heads. In the opinion of the Rwala they are unclean, *mā huma anǧas min al-čalb*, and therefore they must not eat from any vessel intended for food or cooking. Generally a morsel of food, *'ejš*, is thrown to them on the ground, or sour milk is poured out for them into an upturned sheet of iron used for baking bread, *ṣāǧ*. The dogs guard the camels and the tent, not only against various beasts of prey, but also against thieves who creep into the encampment during the night to steal an animal or something from the tent. Woe to the guest who is compelled to leave the tent several times during the 231 [825]

2;Musil S-4, 5 (no date) 1928 MD4 Rwala MD4



262 Milk is the chief nutriment of the Rwala. Many families
272 live exclusively on it for months at a time; they suffer hunger when there is no abundant pasture and the camels accordingly have little to eat. As they cannot then provide themselves with other food in the interior of the desert, they seek it in the settled territory. The Rwala say: "We feed our children on the sour milk of our camels, *mnexžiemin 'ejâlna min leben ḥelâlna.*"

Fig. 22.—A water trough, *ḥaur*, on a camel (see p. 71).

### WHEAT AND OTHER GRAINS

609 The Bedouins are convinced
829 that the *felláḥîn* are obliged
261 to supply them with food. Everywhere the remark may be heard: "The *felláḥ* must provide food for the Bedouins, *al-bedu 'ejâthom 'ala-l-felláḥ.*" If the *felláḥ* does not give it to them of his own free will, they have the right to take everything they find, and therefore they declare: "Take from the *felláḥ* whatever ye find (or like), *ḫoḏ min al-felláḥ má láḥ.*"

251 Before the Rwala depart into the interior of the desert,
● 574 *jeẖarreẖûn*, they provide themselves with wheat necessary for
261 sustenance. The allowance is one load per person, the load being the amount carried by a camel, about 150 kilograms. In addition to this the ordinary Bedouin carries an additional load for his guests. The head chief usually has fifty to sixty loads of flour and wheat, because he has to feed not only numerous guests but also many of his fellow tribesmen whose supplies enemies have stolen. These are known as *ṣu'ûf* or *ḥalâl*. The men go from tent to tent and feed as guests; the women beseech the mistress of the tent: "Give me supper, little sister! give me supper! *'aššini jâ ḫajje 'aššini.*" When they receive the wheat they carry it to the children and the sick.

252 From the wheat is prepared every day a food called *'ejš*,
824 bread being rarely baked. The tribesmen grind the wheat grains themselves, only the chiefs taking milled flour into the interior of the desert. The Rwala do not believe that milled flour is genuine wheat, for they say: "Wheat is genuine only as long as it is in grain, al-ḥamḥ alli ba'ad ḥabben ṣaḥiḥ."

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*Saḫr* is a piece of camel's fat spitted on a small stick and roasted on the fire. 252

Camel's fat is known as *šaḥm*; cut up and boiled into suet it is known as *maḥlû'* or *widač*. In the kettle in which the fat is thus rendered a sediment called *ḫall'*, something like swards, remains on the bottom. The *widač* is poured into a leather bag, *ṣurf* (or *naḥw*), and kept for as long as three years. In the hot season the Rwala prefer it to butter because it is cool. Nobody sells camel's suet, except perhaps a very stingy person. *Widač* is a good remedy for boils and suppurating wounds. [752]

The best meat is obtained from a fat she-camel, *'adla*, between four and ten years old. The flesh of an older she-camel, especially a lean one, *ḥedime*, cannot be properly boiled. It always remains tough and has no taste. The flesh of young camels less than three months old, *ḥuwâr*, has a bad effect on the stomach. 262 825

The Rwala also feed on blood. Only a bird's heart they throw away for fear of becoming as timid as the bird. "He has a bird's heart, *ḫalbeh ḫalb aṭ-ṭejr*," means: "He is easily frightened."

## MEALS

Members of the family of the tent owner take their meals in the women's compartment. Food for guests is carried into the men's compartment, where sometimes their host sups with them together with his eldest son. 264 574

When supper is ready, the host gives the order: "Pour water for the men so that they can wash! *rasselû 'a-r-reǧâl*." A slave, a son, or a younger relative takes a *žedaḥ*, wooden vessel, with water, goes from man to man, and pours a few drops upon the contracted fingers of the right hand. If the master is waiting with his acquaintances for supper, he calls to his son, his daughter, or to a male or female slave: "Give us supper! *ḫalleṭ lena-l-'aša*." The person who brings the meal places it before him, saying: "Here is the supper, *hâhi-l-'aša*." If an esteemed guest is present, the host himself goes to fetch the supper, accompanies the sons or the slaves carrying the *ṣaḥn*, and places it either in front of the most esteemed guest or at the side of the fireplace. The host calls by name those who are to take supper first, *tafwîl*. The person thus invited rises, goes to

264 574 the dish, kneels on his left knee, sits on the left heel, extends his right sleeve, *jefasser 'an aḏ-ḏrâ'*, and waits for the host's invitation: "Call on (God's name)! May Allâh preserve your life! *sammâ allâh jeḥajjîkom*." With the words "In the name

[492]

FIG. 25

FIG. 26

FIGS. 25, 26—Pack camels, *el-maḥâr*, on the march, carrying rolled-up tents and poles (see p. 76).

of Allâh" each one catches hold of the dish, rolls small pellets of *'ejš* or bread, throws one after another into his mouth, and swallows them without chewing. If there is a pile of meat in the middle of the dish, each one tries as quickly as possible to make a trench in the *'ejš* or bread till he reaches it. Nobody may clutch directly at the meat, as this is bad form. When the diner has worked his way underneath the heap, he may take whatever crumbles into his trench. A man who is esteemed must not gnaw the meat from the bone. He has to tear away the meat with the fingers of his right hand, without raising his hand from the dish. What he does not tear away he leaves on the bone, which he presses against the side of the hollow. Nobody is allowed to rise until all the men have finished eating supper from the same dish. Such a group of men having supper together is called *ḳalṭa*. When they have finished eating, they say: "May Allâh requite the hosts for this! *ḫalaf allâh 'ala-l-ma'âzîb*." The host replies: "Health and good digestion! *ṣaḥḥa w-'âfije*." Each one licks the fingers of his right hand, *jilḥas îdeh* (or *jedeh*), and goes to the side wall of the tent, against which he rubs one finger after the other, *jimḥaš jedeh*, and cleans his teeth, *jinḳaš*

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264 *ṣuâneh*. The host then arranges a second group, *ḳalṭat al-*
*wasṭa*, and, when this one has eaten, he adds more food; i
●574 by now the meat is gone, he mixes the *'ejîn* with *mraḳa* gravy
and calls on a third group, known as *al-ḳalṭat al-mḥelijje*
What is left over, *rarîme*, is received by the poor children
who stand round the tent.

To an unsatisfied eater they say: "Thou hast gnawed the
head of a camel, the head of a wether, and a hare together
with its head; thou hast eaten a canful of paste made o
dates and flour, and still thou sayest that thou hast no
supped; *rûs w-rwejs w-arnab râseh beh w-ẖedaḥ beẖîle w-tḳû*
*mâ ta'aššejt*."

## COFFEE AND ITS PREPARATION

252 All food is prepared in the camp by the women in thei
compartment. In the men's compartment coffee only is made
372 At the command: "Blow up the fire and prepare coffee, *šibb an*
*nâr w-sawwi-l-ḳahwa*," a slave, the son, the wife, the daughter
or sometimes even the tent owner himself, strikes the spark
lays the smoldering tinder into a piece of dry *šiḥ*, whirls i
round above his head until it bursts into flame, lays it under
the fuel on the fireplace, and blows upon it until this also
catches fire. Then the coffee maker lays beside the fireplace
272 long coal tongs, *milḳâṭ*, and takes the coffeepots (Fig. 32
415 from a circular basket woven of straw or palm leaves.

The coffeepots are generally four in number. The largest
one is called *maṭbâẖa* or *kumkum*. Into it the grounds from
which coffee has been decocted are emptied for several days.
A slave pours water on them and places the pot by the fire.
The other three pots he rinses out, *jeẖarreb*, pours the con
tents into the largest one, polishes them with a duster made
of camel's hair, and sets them on the right-hand side of the
fireplace, where there already stands a copper water jug, *berî*
as well as a *ẖedaḥ*, or cylindrical wooden vessel measuring about
20 centimeters in diameter and 6 centimeters in height and with
a narrow edge. From the *ẖedaḥ* water is offered for drinking.

From a leather pouch, *ṣifen*, or from a small leather
canister, *ḳarf* (pl., *ḳarâf*), the mistress of the tent takes a
handful of coffee, *benn*, a slave puts it on a shallow iron
pan with a long handle, upon which the coffee is roasted
*mḥamâse*, and holds it above the fire, continually stirring the

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Verse 1. *Má jeſmed* means "that which adheres (sticks) and colors." The Bedouins prefer coffee which leaves dark-yellow stains on the white cups. The wild geese are called *maḥáddib* from their fat bulging backs. 2. The roasting is finished when the fine drops resembling sweat disappear from the coffee beans. 3. Through prolonged use the inside of the mortar becomes very shiny, as does the spot outside pressed by the knees of the person working the pestle. *Jeʿʿi*, the mortar bows because the beater inclines it from side to side when shaking off the coffee that sticks to its sides. *Dubb ad-dahr* means "as is the custom, life long." 4. *Čaffat aṣ-ṣín* is the inside of a porcelain cup, *wars* (or *kurkub*) the plant from which the yellow dye is made. *Śfáf* was explained to me as lips, but it can also mean the stuff for a dress. 5. The first cup should go to the *ʿáʿid*, or leader of the troop. *Mafras* signifies the spot where the enemy's horses were repulsed when trying to free the captured herds. 6. *Ẓabṭáb* is the term applied to the warriors mounted on horses. If the enemy attack a migrating tribe they are opposed by the *salaf*, a troop of horsemen who attempt to drive them from the camels which carry the tents, household goods, supplies, and women and children. If the enemy is numerically stronger, the troop opposing them may soon be scattered, in which case only the bravest will persist in defending the camels of the different families. 7. The owner of the tent, who sets meat before the hungry fighters on their return from a raid, is entitled to the most coffee. 8. *Wafel* is the twice-boiled coffee, which not only leaves no dark-yellow stains on the white porcelain but is almost wholly gray, *ášb*. It is good enough for such visitors, *mela*, as press, *rassáṣ*, into the men's compartment. Although they see that they are depriving the more esteemed guests and the tired fighters of their places, and that the host looks at them with an unfriendly eye, yet they do not leave the tent. At last the short stick, *miʿʿáb*, such as is used for urging on and driving away the donkeys, must be applied to them. 9. If the alarm cry is sounded, a true Bedouin instantly arms himself with his best weapon and runs to help, *jifzaʿ*, his attacked countrymen, but a scamp of the sort just described will only snatch up a thick stake used for poking the fire, *miṣláb*, thinking he can scare the enemy with that. *Sáheṣīn* (or *tárečīn*) *al-mwáǧlīb* are those who are unmindful of their duties towards their clan and tribe and are conceited braggarts, *kbárīn al-anfas*.

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831*
539*

O Mhejmed, what torment has come upon me!
O sweetheart, what must I do?
She opened her hooked dress revealing to me
A *ḥudrî*'s egg below the slit at her breast.
She has plaits on her temples like cords of gold,
A thirsty one may wish to let down the bucket with them.
Her eyes are like the waves of a pure pool,
Where those fare well who drink from it;
Her breast, a coffee cup like one used in the chamber of the lord,
A Persian jeweler could not make such a one.

The lover complains both to his comrade, Mhejmed, and to his sweetheart, to whom, captivated by her charms, he has promised to perform a dangerous deed.

[291] *Ṯowb maḳrûn* is the woman's garb when closed below the neck. *Náhaz al-maḳrûn* means to lift and open this part of the woman's garment on the breast. *Ĝejb* is the slit from below the neck down to the stomach. Farther down the garment is sewn together in the same way as our shirt. The slit of the woman's garb has only one buckle, immediately under the neck. When the garment is lifted, the slit widens, and the woman can nurse her child. *Ṣadîr* is a pool of water in a valley channel. *Díwán* is a drawing-room of the rich, where coffee is presented in cups often artistically made and expensive.

[574]

*Já ṯemánen 'ala ṣáḥebi low jabî'*
*miṯl ḥal-barad bilejâli-š-šabî'.*

Oh, if the eight teeth could be sold to the lover!
They are like the dew crystals of the frosty spring nights.

*Barad* signifies crystals of frozen dew.

*Já ṛazâl ad-daḥal*
*já ḫaṣîb al-ejdejn*
*ja'lam alláh*
*ja'azzi 'an al-wálidejn.*

O thou gazelle from the Nefûd!
O thou with the dyed hands!
Allâh knows that a glance from thee
Will comfort me in the loss of my parents.

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3. Cut for her a *miḫǧán* stick from the best almond tree
And tickle her with the longer prong under the tail.
4. A tent thou wilt reach, whose men's compartment resembles an escarpment,
And before the tent of my beloved put off the saddle.
5. A cup of coffee thou wilt get to loosen thy spittle,
And for eight days the platter will be moist with fat.
6. How does thy leg fare, O shield of all animals that raise their tails?
When from the group of raiders he emerged all were afraid.
7. Would that the evil thou hast met had been destined for cowards!
O Lord! take pity on my darling's leg.

A girl of the Durmân clan had a lover whose leg was shattered by a bullet during a raid. They brought him to the tent of Eben Haḍḍâl, the head chief of the 'Amârât, where he was attended to. His sweetheart composed and sent him this poem. The reciter was Ṭrâd eben Saṭṭâm.

Verse 1. *Buǧ lena kal-bilâd* means "examine, scout this country for us." *Âl* is the quivering of the air on a hot day. The nearer the ground, the stronger the vibration. Grasses and bushes seem to be in motion and assume large dimensions. It is impossible to distinguish a rider from a busn at a distance of two kilometers. 2. A good female riding camel is at her best speed before and after sunset. The rider should not hold her back. *Rabḫ* are the small stones scattered by the hoofs of a galloping camel. 3. To make the she-camel go at the utmost speed the rider thrusts the two-pronged head of his stick under its tail, *jistadwiha*. Some riders even dig the prong in deeper than necessary, making the poor beast run madly. 4. The tent is pitched for male visitors only, whether strangers or natives. *Gâl* is a long steep scarp by which a high plateau falls off to lower level country. 5. *Fakk ar-riž* is the breakfast; the real meal is the supper. With Eben Haḍḍâl a guest may stay not three but even eight days if he wishes, and during all this time he gets meat from fat, sterile she-camels. The *ṣaḥn* — a large flat pan — is always moist with the fat. 6. *Mišwâl* is a fast mare or she-camel which raises her tail high when galloping.

A daffa is a heavy winter cloak. Mori

831 539 [291] [574] fond of dress buy mantles embellished between the shoulder blades with a broad ornament of glittering silver, or at least copper, threads. The hem made from these threads reaches as far down as the abdomen. Such an ornament glistens when the night is bright. *Bâdi* (for *sâjer*) is one paying an evening call; *bâdi 'alejna* (or *musajjer 'alejna*), he is coming to spend the evening with us.

*Jâ-bu ḫalâḫel w-zmejjem*
*w-al-ḫadd barrâken jelûḥ*
*jâ mâ ḥala' ḳaṣb al-brajjem*
*w-al-'omr ṣajjûreḥ jerûḥ.*

Oh, she with rings above her ankles and a little ring in her nostril,
Whose cheeks glisten like lightning,
Oh, how sweet to take hold of a little body belt of leather
For, as for life, its end is sure.

[291] *Brajjem* (dimin. of *barîm*) is a thin belt of leather strips worn by the women on their bare bodies.

*Râ'i-l-ḳa'ûd al-meẖaddar*
*ma' wâdi-s-sidr jinḥa'*
*ḳum ḥebbini lâ te'aḏḏar*
*w-al-'aḏr mâ-mi bṭerijjah.*

The rider on an unruly camel
Has turned into a valley overgrown with *sidr*.
Rise, kiss me, and excuse not thyself,
For an excuse I will not brook.

[837] A lover during the march asks a kiss from his beloved, whose husband has just ridden out of sight, for his camel nibbles at every patch of good grass or woody plant. He turns into a valley overgrown with *sidr* trees and full of thorns. If he had to watch his unruly camel before, he must now among the *sidr* be even more careful and is thus prevented from watching his wife riding in the rear.

1. *Jâ bark jâ-lli tâli al-lejl lawwâ'*
   *šuftak w-ana bheǰ'at an-nâs wâ'i*
2. *min rûs 'âlen šummaḫen čeḏḏ bihen fâ'*
   *biljâl ṛurren biẓ'aǰelen še'â'i*

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2. Or like pigeons longing to roost in the castle,
Who hasten thither after the noon heat has passed.
3. O messenger! O thou who speedest to the hosts,
Thou canst not help seeing a fire like a big lamp.
4. It is a tent that calls thee, where sit and talk the visitors,
And to whose owner no one comes to collect a tax.
5. The name [of my beloved is] 'Woven from metal rings,'
O father of the 'Son for whom thou yearnst';
She it is who has stolen the fat of my heart and entrails,
6. She has stolen my fat and the soft cover from my saddle,
Making my eyes shed full basins of salt water.
7. She is dressed in clothes of costly stuff,
Which cling to her ivory calf.
8. She, who has built a manor and a castle in my heart,
Built with mortar like al-Ḥafāǧī's castle.
9. Shame on her brother? As if his troop were lame!
Why, he still resists when the eyes of the babblers look around in flight.
10. Oh, may he who reviles him be parted from all that he longs for and
On festive days may no one accept gifts from him.

The poet was Muhammad eben Mhelhel.

Verse 1. *Zowl* is the indistinct outline of a man's figure observed from afar. *Azwâl rebden* are the clouds of whirling dust enveloping fleeing ostriches. 2. Pigeons prefer to nest in old ruins, especially if they lie far from settled countries. After sunrise they fly to the cultivated regions for their food and drink; after noon, when the heat is most oppressive, they hide somewhere in the shade, later feed and drink again, then return about two hours before sunset at the utmost speed to their ruins, often more than thirty kilometers distant. The fast gait of a she-camel reminds the poet of a fast disappearing dust cloud whirled up by ostriches, or of flocks of pigeons hurrying to roost, *murawweh*. 3. A brightly blazing fire in an open tent indicates a generous host. A miser will build his tent in valleys and gullies, so that it may not occur to any one to appeal to his hospitality. 5. The girl sung of by the poet is called Der', which means a short shirt of metal rings. Instead of naming her plainly he uses a periphrasis for her name, which is dear to him, *semi*, the words *marṣûf al-ḥadaw*, meaning a coat of mail. *Abu marǧi* is the father of several

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562 On the other hand, a man not on good terms with his
462 wife lets her do all the work herself, urging her on to greater
593 speed all the time. When the whole camp is on the move, the man saddles both his mare and camel, lights a fire near his tent, makes coffee for himself, and watches his wife with the servant or daughter strike and load the tent, furniture, and supplies. When this is done, he attaches the mare by the rein to the camel, mounts the latter, and rides forward to the head of the moving camp where he joins the warriors, *salaf*, not troubling in the least about his pack camels. On arriving at the new camping ground he selects a place for his tent, takes off the saddles from the animals, leans against the camel saddle, and waits for his wife to come and pitch the tent, spread out the rugs, and bring fuel. Only when all this is done will he enter the tent, build a fire, and make his coffee. Thus he acts the master until a reconciliation with the wife takes place; then he helps her again.

562 When guests arrive in the man's absence the woman
574 says to them: "See, O guests, the master of this tent is not at home. *tarákom já ẓujúf rá'i-l-bejt má kw hážer*." Then she brings into the part of the tent reserved for the men fuel and red-hot coals, gives the guests the canister with coffee beans, water, and the coffeepots, and then returns to the women's compartment to prepare supper. When this is ready, if the herdsman or the servant is not back by that time, she calls the youngest of the guests or the one she knows to be the lowest in rank and hands him the dish with the food to carry to the others. If the wife is acquainted with the guests, she joins them after supper, drinks coffee with them, and amuses herself in their company till midnight.

### DIVORCE

586 The husband cannot be compelled to divorce his wife;
there are no reasons which would either require or prevent it, *en ṭalleṯha 'ala kejf*. If he wants to divorce her he can do so without telling her the reason, even should she beg him on her knees to keep her. Often he does not know the reason himself, for he has none. He simply takes a notion to divorce her and he does so, even though he may regret it soon after-
586 wards. This is done most frequently by the younger chiefs
557 who for political reasons are obliged to advance themselves
622

539a 9. They pleaded: "But she is so small yet,"
O my dear! O twig to whom for its youth respite must be given!

10. Her breast is a *zbejdi* growing in an overflowed vale,
The drops of sweat of the black clouds, pouring forth a rain shower.

The poet was al-Herbîd eben Swejd of the Singâra tribe belonging to the Šammar in Neǧd; the reciters, 'Ebči, a Šammari serving as a herdsman with the Rwala, Mḥammad al-Ḳaṣîb, and Ḥmâr abu 'Awwâd. The poet had several times visited the settlements lying on the lower Euphrates, to buy grain. Being greatly pleased with his stay there, he longed to live in the settled country permanently, and to this wish he gives expression in our poem. He would have liked to own a large palm grove and an extensive orchard, which he would irrigate from a spacious well by a big leather bag with the help of fat she-camels. On the palms he desired many yellow twigs to sprout, growing into bunches of dates. There was to be a common house for entertaining guests, with a coffee set. Then he would marry a very young girl, for whom he would have to wait some time yet.

Verse 1. *Dire* is the name given by the Bedouins to the tilled territory where they go for their supplies and the inhabitants of which pay them tribute. 2. *Ẓammateh mustadire* signifies a round hard footpath trodden by the animal raising water. *Ar-reǧǧa' al-kunnas al-ḥil* are she-camels accustomed to turning a flush wheel and not used for breeding purposes; they graze in the garden. 3. On a large flush wheel there often hang twenty buckets made of either burnt clay or leather, *dlije*, which are emptied into a trough opening into either a reservoir or an irrigation ditch. *Muǧaddefât al-ḥaḥâlîl* are such large buckets from which the water pours in a flood. 4. *Mkarkamât al-ḥemdîl* are the yellow twigs growing luxuriantly in the top of the palm tree from which, later on, bunches of dates will hang. 5. In the settlements a certain room is usually set aside for the common guests, where they live during their sojourn and where they also receive food sent them from the different houses in succession. This guest room should bear a sign on the outside, so that it may be found easily by the traveler. 7. *Weddar al-ḳalb tawǧîr* implies that he would marry, for love, a girl who would cut

[592 ●574]

576 "May Allâh grant success to thee! *allâh ye'ôfik.*"
609 "How is thy health? *čeyf ḥâlak.*"
484 "May Allâh preserve thy health! *allâh yesallem ḥâlak.*"
"How are thy little sons? *čeyf 'eyâlak.*"

"They are well. May Allâh grant success to thee and preserve all that thou lovest! *bel-'âfi allâh ye'ôfik w-yesallem ṭâlik.*"

The ordinary part of a salutation being exhausted by the foregoing, more particular questions, which are of great importance in the desert, may be asked:

"Whither bound? *wên ent.*" "Where dost thou come from? *min ên ǧît.*" "From where dost thou bless us? *min ên ḥayyît.*" "Tell us some news of the territory thou hast crossed, *'allemna b'ulûmaka.*" "Give us the reports! *hât al-'ulûm.*"

[205] It takes some-time to tell of the raids undertaken and the booty obtained, of pastures, watering places, etc., as these accounts, *'ulûm*, in the desert take the place of newspapers and the welfare of the traveler or even of the whole clan often depends on them. If both the saluting men are riding on camels, they halt and, letting their animals graze at will, press their crossed hands against the front saddle knob, sink their heads, converse, and listen. If on foot, they squat on their heels, support themselves by their staves, and talk. At last one of them puts the question:

"Thou didst not mention to us thy last hosts, *má ǧakart lena al-ma'âzib.*"

"They camp at such and such a place. Ye may be there before evening, *terwewshûnkom.*" "They camp not far from your face," or "on your right (or left) hand."

If the travelers ride close by a camp, there is always someone there who goes out to stop them and learn what they know, so that he can relate it in the chief's tent to the
●[574] others. A traveling Bedouin will hardly ever conceal the position of his late hosts' camp, but women gathering dry fuel or hay almost always keep the whereabouts of their own camp secret and try to direct the traveler to some other camp. They fear lest the unknown man be a spy of the enemy or a robber, and, even if he is not, they do not care for a guest, who naturally adds to their work. At the same time the inquisitiveness of their sex and the desire to bring news home with them, impels them to call the traveler back on the pretext of pointing out the road better. The rider sits in his

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My she-camel I shall not yield
Even if they offer my sweetheart for it.
We are resolved to die from exhaustion,
Should our heroes not do as was agreed.

The singer will not yield his she-camel to the enemy even if offered in exchange his sweetheart, who has been refused to him by her kinsfolk. Without booty he will not return. Should he and his fellow travelers not be met at the appointed place by their companions bringing food and water, they will not ask these of their enemies but will try to return home with the captured camels across the desert.

*Ḥasabt al-ḥoṛṛat* [sic] *teṭawwal w-ḥejti ṭanib lebejtah*
*lejteni čefijjet leḥowḳi kill má-ltaṭam ḥabbejtah.*

I thought the friendship would last longer and my tent
be pitched beside hers.
O that I were my beloved's kerchief, for whenever she
covered her chin with it I should kiss her.

## RECEPTION OF THE TRAVELER

When the traveler wants to enter a tent as a guest, as a rule he approaches from the rear, stopping his camel by the side of the men's quarters. The inhabitants of the tents he is passing examine him at leisure, well knowing that he is not coming to them, as then he would not ride along the fronts of their tents. At the same time the people in the tents whose backs are turned to the rider take stock of him through every gap, women as well as men. They all are interested to learn who he is and where he will dismount. But when he is near the end of the camp, men come out running from many tents, seize his animal by the rein, and try to lead it to their tents, quarreling among themselves.

One shouts: "May I lose my right hand if thou wilt not dismount at my tent! *'alejje ṭalâḳ min jimnâi.*"

A second: "May I lose my head! *'alejje ṭalâḳ min râsi.*"

A third: "May I lose the faculty of begetting! *'alejje ṭalâḳ min maḥzemi.*"

Another: "May I lose my wife!" or "May I lose my gentility! *'alejje ṭalâḳ min al-mruwwa.*"

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574 Should the traveler still hesitate, someone will say: "*Ğira* on thee! Thou art a *maǧǧûr*. Thou must come to me. Thou shalt not violate my *ğira*, thou shalt not make a perjurer of me, *lâ tekṭa' ğiratî*." To adjure anybody by the word *ğira* is a proof of the greatest earnestness and determination. A *maǧǧûr* is one so adjured. To persist in refusal after this word has been used would be a direct insult to the person giving the invitation.

A traveler well supplied with food and wishing a night's rest usually declares that he does not desire to be a guest, but merely a neighbor and encamps by the side of one of the last tents. The owner of that tent then becomes both neighbor and protector of the traveler, helping him to unload, bringing him fuel and curdled milk, supping and sleeping with him, and in the morning helping him to load again.

However, when the stranger desires hospitality, he will turn to the side of the tent he has chosen and stop at the men's compartment. Nobody will leave the tent, for everybody inside is watching the arrival through the gaps between the tent walls. Common decency requires that the stranger should have time to put his dress in order and to exchange a few words with his companions and guide. He also keeps his arms with him. At last a slave or servant comes out of the tent, seizes the newcomer's baggage, fetters his camel's left foreleg, and loosens her girth. It is not considered correct for the guest to enter the tent at once; he should stay a while with his animal, so that the slaves or servants can make room for him. The women pick out the best rugs, quilted bedcovers, and pillows and hand them to the slaves, who in the meantime have swept out the men's compartment and arranged a seat for the guest.

[554] A prominent guest will be met before the tent by the host accompanied by all his sons and by all present at that particular time. The host and the guest will then lay their hands on each other's shoulders and kiss each other on both cheeks, *jetaḥâbebûn*. Nobody remains seated, *jeḳûmûn bwaǧheh*. If it is said of a man that everybody will rise when he comes, *kill el-ǧelise teḳûm bwaǧheh*, it means that he is a man universally esteemed. The guest greets all those present with the words: "*As-salâm 'alejkom*," to which they return: "*W-'alejkom as-salâm*."

574 sive or that he contradicts himself, he declares: "By Allâh! we do not trust thee. Say who knows thee! *W-allâh mâ ḥenna meṣaddežinak hât alli 'ârefk.*"

[609] If nobody is found in the camp to vouch for the newcomer, he must leave at once, either on foot or on his animal. The host fears that he may be a robber who will steal from him or his guests at night and then disappear. This caution [672] is due to the fact that the host is responsible for any deed his guest may commit while on his grounds.

A common guest addresses the chief with the title: "O thou long living! O thou who art protected from evil! *jâ ṭwîl al-'omr jâ mḥafûẓ.*"

Sometimes a guest arrives just when there is no flour, wheat, or *tummen* (a kind of rice) in the tent. The owner with his whole family may have been living for weeks on milk alone, but the guest must receive something better. In such a case the wife goes from tent to tent, begging: "We have received a guest and we are out of food. O friends, we have nothing to set before him; lend us something so that we can do our duty. *Ḥenna mežâfir w-enzefna jâ rab' w-ḥenna-kfarna min aṭ-ṭa'âm ekrezouna šien* [sic] *nesteter beh.*" The neighbors help her to the best of their ability — one lending a little flour, another some *tummen* or some butter, and there are also tents where she is told: "Come to us today and thou wilt get the supper thou needest for thy guest."

574 264 If the guest arrives in the forenoon, he gets both dinner and supper, *ġada w-'aša*. The meals are brought either by the host himself or his son or are served by a slave, with the host urging: "Hasten to thy luck, O guest of the Most Gracious! Eat! May Allâh preserve thee!" A prominent guest either eats alone or invites the host or some chief who is present to eat with him.

A common guest eats with the others, the host, however, deciding the order of those who are to sit together. When the dish is already surrounded by six or eight persons and the host notices one more he wishes to invite, he asks: "If you can find a gap between you, invite also So-and-So! *en ḳân 'endakom ṭenijje 'azzemow flân.*"

"The place is large! Come hither, O So-and-So! *al-maṭraḥ wasi' ḳum ğâj jâ flân.*"

Coughing or sneezing during the meal is to be avoided. He who has finished eating licks his fingers clean, drops his

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The newcomer must salute first, *as-salâm 'ala-l-ǧâj*. Then he removes his shoes and takes the seat reserved for him by the host. While he sits supporting himself with his left hand on the pillow or camel saddle and holding his guiding stick in the right, all present, with the host at their head, salute him. If he happens to know somebody there, he salutes him as follows: 574

"Be strong, O So-and-So! *ḳawwi flân*," the answer of the man thus honored being:

"Welcome to us! *jâ hala*."

If he does not know anybody or wishes to shorten the ceremony, the guest himself exclaims:

"I wish strength to all present, whatsoever be their names; *ḳawwi killen bismeh*."

A common Bedouin will fetter his camel and loosen the saddle himself, then take his saddlebag, enter the tent, salute, and sit down where he pleases or where there is room. If of modest disposition he pushes his way to the back. The host, on the other hand, either when the guest is known to him or when he wishes to talk with him, calls out:

"Come nearer! *fut ǧâj*," to which the guest replies:

"[My place] is pleasant, I like it, *zên ǧâjezen lije*."

If an acquaintance approaches the tent, its owner shouts to him from afar: "May Allâh preserve this man! *ḥajj allâh har-raǧǧâl*."

The guest, still in the saddle, answers: "May Allâh preserve thy family and thyself, too, for wishing me a long life! *allâh yaḥajji nabâk w-al-muḥajji*."

When in the tent the host inquires of his guest: "How fare those that are behind thee [thy family]? *ḫejf min warâk*."

The guest repays this civility with: "There is success with them, O thou with whom success is a possession! *beḫejr jâ mâl al-ḫejr*." Or else he says merely: "I wish thee success."

Then the host repeats his wish: "May Allâh give them health! *'asâhom ṭajjibên*," the guest replying: "They ask for nothing but thy health, *mâ jeṣîdûn illa 'an ṭibak*."

If the newcomer is known to no one present the host inquires: "O guest of Allâh the Most Gracious, whence dost thou hail? Of what Arabs? We do not know thee. *Jâ ḍejf ar-raḥmân min în ent min ajj 'arab mâ ḥenna 'ârefinak*."

Should the host notice that the guest's answers are eva-

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hand on his knees, and waits for the others to finish. The host urges him to eat and also bids the others to remain at the dish and keep on eating, but they answer: 574 264

"Thou hast not restricted us. May Allâh increase thy welfare! *Mâ ḳaṣṣart allâh jeẓaṭṭer ḫejrak,*" to which the host replies: "I wish you good digestion and much success! *hana' w-'awâfi.*"

The guests: "May Allâh preserve thee for more success! *meḥajjik allâh 'ala-l-mejsûr.*"

The host: "[And may he preserve you] to success and booty! *mejsûren rânemen.*" Or: "May Allâh preserve you from the moment you leave us to the moment you reach your homes! *allâh meḥajjîkom min jowm mašejtom elja mâ lafejtom.*"

The guests: "And may Allâh expand thy heart with joy! *w-bak raḥḥab allâh.*"

If any one rides past the tent where the guests happen to be eating, the host calls to him: "O youth, direct thy steps hither! The food lies before thee! *jâ walad enṭaḥ ǧâj az-zâd bwaǧhak.*"

An invitation of this kind is considered by the rider as a favorable sign that he will succeed in what he has set out to accomplish. Therefore he does not stop but merely answers: "I am not inclined to eat!"

The host: "But think of thy welfare!"

He answers: "May Allâh increase thy welfare" and rides on joyfully.

A host who has killed an animal for his guest draws with its blood a long mark on both sides of the neck of the guest's camel.

When a guest of importance arrives at a Rwala camp, he takes lodgings with his closest acquaintance, where he also supa the first night and accepts invitations from others for the days following. This custom is called *dawrijje.* It is not done to spare the host but to honor the guest — for the host could be compensated for his outlay in some other way, if necessary. 574

A guest should not change his host without good reason. Should he think that he is a burden to his host or that he is neglected, *killet ḫefle,* and make a complaint to the host, he might be told: "Then be off and look for another host!" This, however, happens very seldom, even if the guest should stay in the tent five or six days at a stretch.

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## DURATION OF HOSPITALITY AND DEPARTURE OF GUESTS

574 576 The usual or proper hospitality extends to three days and a third of the fourth day. The first day should be devoted to salutations, *salâm*, the second to entertainment, *ṭa'âm*, and the third to discussion, *kalâm*. The third of the fourth day is counted as lasting from sunset to the appearance of the morning star. Between this time and sunrise is the correct time for the guest to depart. But he who prepares to leave only after the dew has evaporated on the fourth day, causes his host a good deal of annoyance, for the latter probably wants to begin the day's march to a new camp site or has to watch his camels while their herdsman is eating his breakfast; hence the proverb: "A spotted snake and a guest who either comes or leaves when the dew has gone are esteemed alike! *al-ḥajje ar-rakṭa' walla-ẓ-ẓejf al-mezḥi.*"

If the guest, on the third day of his stay, inquires which way to take, the host describes it in detail as if he had to ride at night time: "If ye start at midnight when it is completely dark, go through that defile yonder, *elja ǧaḥamtom edrebow ma' haḏâk ar-rî'*." With the Ḥarb tribe alone can the guest leave the tent at any time he likes. Hence the saying: "Whether we leave early in the morning, or when the dew passes, or at noon, in the Ḥarb territory we shall find a road anywhere! *elja ṣbaḥna wa-ṣṭebaḥna w-elja' ẓaḥḥejna w-taṛaddejna dijâr ḥrûb killha drûb.*"

[672] For three and a third days the host will protect his guest and vouch for him while in his tent. Should he steal anything, the host must give compensation. After his departure the guest remains three and a third days more under the protection or before the countenance of his late host, who will protect him against his fellow tribesmen even to the distance of 150 kilometers. In case the guest is robbed in that time, he returns to his recent host, explains what has happened to him, and the latter, summoning his whole kin, says to them:

"So-and-So was our guest. Our salt and our food are still in his belly, and yet he was wronged by our fellow tribesmen. *Flân ṣâfana w-melḥana w-zâdana bebaṭneh w-naṭal min ǧemâ'atna.*" For it is the duty of the host's kin to assist him in recovering all that his guest has been robbed of.

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When, before the expiration of the three and a third days allotted to the guest's protection, he finds hospitality in one or even two other tents, the first host's duty to protect him, *'eddet al-waḡh*, is by no means ended. Should any wrong be done to him, he first goes to the one of his hosts whom he believes to have the least power. If the latter knows that the accused man holds a stronger position than he with all his kin he says:

"I could do nothing against them. Hasten to thine other host; his saber will reach them all. *Haḍowla-na mâ aḳwa' 'alejhom enhaḡ ûla' mu'zebk ṛejri sejfeh ṭâjel 'ala-l-ḡamî'.*"

But if the guest has only one host, who is not very powerful, whilst his violator is a member of a powerful kin, the host with all his kin will conduct the guest to a prominent chief, put himself under his protection, and in this manner fulfill his obligation. No chief would think of refusing to protect a man so situated, since it is the duty of the strong to protect the weak, or, as is said in the desert: "The big horses protect the small ones, *ṭwâl al-ḫejl teḥmi ḳṣâraha*," or again: "The weak seeks the protection of the strong, and no one that is weak must be injured, as long as there is a strong man among men; *aẓ-ẓa'îf jelûḏ bel-ḳwi w-lâ jeẓâm ẓa'îf w-ben-nâs ḳawi.*"

When a guest is found killed, the person finding him reports it to the host with whom he stayed in the last three and a third days, who is then bound to make a search for the murderer. If it is proved that the deed was committed by a fellow tribesman of the host, the latter will compel him to pay the blood price. If the murderer was a stranger, the host will simply send word to his relatives: "Your brother was killed by So-and-So."

After sunrise of the fourth day the host's duty of protection terminates, and he himself may then attack and rob his departed guest.

### POEMS RELATING TO GUESTS AND HOSPITALITY

A Rwejli of generous disposition likes to receive guests. They will tell him all kinds of news, praise his generosity in other camps, and furnish him with the opportunity of showing his power should anything befall them. There are poems giving evidence of this.

[Poems Relating to Guests and Hospitality]



## RWALA BEDOUINS

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1. *Tara-l-ḫawi w-aẓ-ẓejf w-aṭ-ṭâleṭ al-ğâr*
   *miṯl aṣ-ṣala' mâ bên farzen w-sunna*
2. *'ajben 'alejna zejfena talḥaḳeh an-nâr*
   *wa-jmânana lesjûfen janḥaẓenna*
3. *elja 'aṭejna-ẓ-ẓejf mâ ẓall beha kâr*
   *naḳ'od 'an zên al-mebâni b'enna.*

1. Behold, a companion on the road, a guest, and thirdly a neighbor
   Like a prayer are protected by Allâh's law and tradition.
2. Ours the shame if a shot should hit our guest
   As long as our right arms can lift our swords.
3. If we yield our guest, no work is left in our land for us,
   We shall then sit behind a heap of branches instead of in a fine tent.

The poet is unknown. Judging from the first verse, where theological rules and traditions are mentioned, he was either a settler or semi-*fellâḥ*. The reciters were Ḥmâr abu 'Awwâd and Mindîl al-Ḳaṭ'i.

[558] Verse 3. He who yields his guest to the enemy loses his honor and must as an outcast leave both his tent and his kin. No tribe will adopt him. If he will not leave the desert for the settled territory he must wander about as a hunter or robber. Lacking a tent he must shelter himself in bad weather behind tree branches heaped up in a semicircle. There he lights a fire by which he sleeps. A camp made in this manner is called *'enna*.

1. *Low ẓâḳ ṣadri ḳilt ḥoṭṭû ğeḍâmîr*
   *w-awžed nâri miṯl nâr al-ḥarâbe*
2. *ṯumm aḥtaref w-ağîb 'owğ al-menâžir*
   *w-aḥoṭṭhen 'ala ğamren 'aḳâb eltihâbeh*
3. *edlâl tarka 'ala ḥâmi al-čir*
   *tiḏlež čema silk al-ḥarîr en ṣabâ beh*
4. *elja ğann ma' al-ḫall aš-šemâli da'âṭir*
   *malzûm bel-jimna nḥanni ar-reḳâbe*
5. *w-en ṣâna'at naḥoṭṭ čabšen ma' al-mîr*
   *w-en 'âzabat jesidd ḳowlen halâ beh.*

1. When in my breast I feel a burden I say: "Throw on logs [of wood
   And light a fire big as a war beacon."
2. Then I go out to fetch pots
   And place them on red-hot coals.

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3. From pots standing in the fireplace
A thin stream of coffee flows like a silk thread winding on a reel.
4. If travelers come to us by the northern path
We must daub the necks of their riding camels with blood.
5. And if [this world] allows, we shall offer a wether with boiled wheat;
If not, then the word 'welcome' will take its place.

The poet was Eben 'Abejče, mayor of the settlement Ḳna', lying on the road leading through the Nefûd from Syria to Neǧd. The reciters were Mḥammad al-Ḳaẓîb, Ǧwâd al-'Âni, and Ḥmâr abu 'Awwâd.

Verse 1. *Zâḳ ṣadri* signifies a gloomy mood, depression, worry. *Ǧeḏâmîr* are thick logs of wood cut from palm stems, *eṭel* or *raṣa*. Ḥmâr pronounced this consistently *žeṭâmîr*. 2. *'Owǧ al-menâžîr* are coffeepots with long, crooked spouts. 3. *Čîr* is a blacksmith's red-hot forge, a heap of red-hot coal. The word *jiḏlež* is used when speaking of a boy whose urine flows in a long, thin stream. 4. *Ḫall* is a path or trail over sandy ground. 5. *Mîr* is the same as the Rwejli *'ejš*, boiled crushed wheat covered with meat. In the Neǧd settlements, as with the Bedouins in general, wheat is quite a rarity, as it has to be brought all the way from Syria or Irak. If there is no grain, there is neither *'ejš* nor bread, and the guest must be content with dates, meat, milk, and kind words.

1. *Jâ klejb šubb an-nâr jâ klejb šubbah*
*'alejk šabbah w-al-ḥaṭab jiǧâbi*
2. *'alejj-ani taḳlîṭ hejlah w-ḥabbah*
*w-'alejk taḳlîṭ ad-dlâl al-'eḏâbi*
3. *w-ḳalleṭ leha min ǧazel rimṭen beḫabba*
*w-ehmes elja' nâmat 'ajûn al-ehdâbi*
4. *bniǧren jenabbi tâli-l-lejl nabba'*
*w-en endaḳḳ ṭâra teḳel ḏiben jenâbi*
5. *'asa-lja šabbejtha wa-šlahab bah*
*teǧḏeb lena jâ klejb ʿirâten ṛijâbi*
6. *w-en žâṣa' al-mazbû' ḫaṭwa-l-ǧlebba*
*w-ḥelw ṭakk 'ajijehom biržâbi*
7. *al-wâlme jâ klejb lirab' ṣubbah*
*w-ar-rizeḳ 'end-alli jenašši-s-saḥâbi*
8. *bnisrijjeten jâ klejb ṣalfen mahabbah*
*mučatfin w-eowḳehom bel-'ažâbi*

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9. *bsažwijjeten jâ klejb ṣalfen mahabba*
*w-en habb nisnâsen tekel samm dâbi*
10. *ehreğ lehom jâ klejb herğ al-mahabba*
*w-low ğannab aṭ-ṭine mutîn al-'alâbi*
11. *sawâlfen aḥla min šahâlîl ğubba*
*w-aṣfa min as-semn al-ğedîd al-'arâbi*
12. *w-čam čabš muṣlâḥen lirâseh neḏubbah*
*w-min mazrab as-sičin nuḥanni-r-ržâbi*
13. *w-ḳalben nuṣûḥ mâ maša' bel-musabba*
*w-low hâk al-ağwâd aḫṭû-l-halâ bi*
14. *w-aš-šejḫ w-ar-râ'i bdarb al-muḥabba*
*w-al-ḫalḳ 'end allâh killehom biḥsâbi*
15. *az-zejf zejf allâh w-lâ bhom musabba*
*w-al-ḥâzer nimeddeh 'an al-'aḏâbi.*

1. O Klejb, light the fire, O Klejb, light it!
To light it is thy duty; the fuel will be brought.
2. To prepare cardamom and coffee beans is my duty,
Thine to have the tarnished pots ready.
3. Lay upon the fire more fuel, *rimṭ* with bark,
And do the roasting as soon as my long-lashed eyes fall [asleep.
4. The mortar's voice will be heard at the night's end,
And a rap on its brim will sound like the howl of a wolf.
5. Mayest thou, when thou lightest the fire and its flame flares up,
Mayest thou, O Klejb, bring us night pilgrims from far away,
6. While a coward presses under him a disobedient wife.
Oh, how pleasant is their sticks' tap, tap, on the she-camel's neck!
7. What is left from yesterday, O Klejb, serve to the common visitors,
For our gain is in them only who do chase the clouds
8. In a dry, icy wind, O Klejb, that blows piercingly.
With hands folded they sit and urge only with heels
9. In a pouring rain with a sharp gale,
Or again in a light, moist breeze like snake poison.
10. To them, O Klejb, speak the language of love,
Even if into my mud hut a proud, stiff-necked man has come.
11. Tell them what is sweeter than dates on twigs from Ğubba
And purer than melted butter bought of Arabs.

2:Musil S--i, 5 (no date)1928 MD4 Rwala MD4



12. Oh, how many fat wethers' heads have we thrown away
And besmeared the necks of she-camels from the wound made by the knife.
13. A pure heart seeks no gossip,
And should those heroes refuse to salute me (I shall salute them).
14. For both the chief and the herdsman should walk the path of love,
As Allâh keeps the account of each being.
15. A guest is Allâh's guest and must not be insulted,
And this one we shall protect against wrong.

The composer of this poem, Dṛejjem aẓ-Ẓulmâwi, lived in the settlement of Ḳna' and was famous for his hospitality. Whoever traveled from Ḥâjel to Damascus or from Syria to the Šammar or Ḳuṣmân territory stopped with him. Once, in a cold and rainy night, a band returning from a raid reached his abode and knocked on the door of his mud hut. He instantly awakened his servant and ordered him to prepare supper for the guests, many of whom had not before even saluted him. The reciter was Fhejd, a camel herdsman, native of Ḳna'.

Verse 4. When pounding coffee, the pestle is first beaten against the center of the mortar on the coffee beans, then on its brim, and is tapped two or three times to shake off the coffee sticking to the pestle and the brim; this sound is much like the deep howl of the wolf. 6. *Masbû'* is a man afraid to go out on a raid, preferring to stay at home near his wife. *Glebba* is a woman who has not married for love but has been bought by her husband. She cannot run away from him because her kinsfolk would have to return what they got for her, and the husband will not divorce her, hating to lose what she has cost him. She shows dissatisfaction by everlasting opposition and quarreling, especially when she finds her husband to be a coward. *Ṭakk 'aṣijehom* is the tapping with sticks on the she-camels' necks to make them kneel on the ground before a tent or house, where the riders are to be guests. 7. It is for the guests that fresh coffee is made, whereas the other visitors who were attracted by the beating of the pestle in the mortar must be content with yesterday's warmed-up coffee. A *saḥâba* is a dark low cloud, through which the rider has to pass, inhaling its moist smell

539K 4. If I risk my vigor and that of my old she-camel,
Then, faith, I have not much in the world that I should
Hey! glory! mourn.

[833] Verse 1. *Maẓẓa'* means, properly, the spot where sexual intercourse takes place. 2. The *ḥamûle* is larger than the *ahl*, and is almost like the *žebîle* (see above, p. 47). 3. *Debâjel*: ulcers or abscesses. Such growths in the stomach make eating unpleasant and interfere with digestion. The fear of thieves and assailants robs a man of his appetite and the pleasant sensation of digestion.

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*Já mâ kaṭa'na dûnehen min zerâže*
*tarmi beha ferž al-ǧwâ.i 'ejâlaha*
*wa' hâj . . .*

Oh, how many plains vast and scorched we had to cross
before we captured them,
Where even a stray gazelle which suffers not from
Hey! glory! thirst will miscarry.

*Zerâže* are vast, waterless plains. *Ǧwâzi* are gazelles which never taste water. *Ferž* means an animal which has become separated from the herd, has gone astray. Such a one will loose the fruit of its womb from exhaustion.

### *The Raiders' Home-coming*

727 Once in the camp every man makes straight for his tent, driving or leading his booty. From behind the tents the women and girls watch them greeting their friends as they pass:

"Strength to thee! *kaw flân.*" Answer:
"O greeting to thee! *jâ hala.*"
"O Allâh, grant him life!" Answer:
"May Allâh grant life to thy dear ones!"
"This booty be thy consolation, *ṭalak hal-fowd.*" Answer:
"For thy consolation, and mayst thou capture still more! *ṭalak wa-tfid.*"

[431] Sometimes the raider is asked for a gift with these words: "Prove that thou esteemest me! *al-ḥazijje.*" If he answers: "Rejoice over this gift, *bešš behal-'aṭijje,*" the suppliant may be sure of receiving something.

727 574 Their relatives invite the raiders to stop for a meal with them. "Have it good for once, have it good, ye booty getters!

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Loosen your spittle! Look at the abundance! The *ğîre* oath rests on you!" Should they be reluctant to accept the invitation, they usually declare their readiness to have the oath rest on them and continue on their way. (On the *ğîre* oath see above, p. 460.) But if some one implores them with the words: "The *ğîre* oath of the slave Râšed rests on you, *'alejkom ğîrat al-'abd râšed*," they must stop and eat something. Who the slave Râšed may have been, nobody knows. It is said of him that he was most hospitable and even forced travelers to eat with him. 727 574

Within three days after his return either the leader or the man appointed by him offers the customary sacrifice, *'ažîre*. He kills a she-camel and exclaims: 727 782

"O Allâh, this is our custom! This belongs to the face of Allâh and to the face of our ancestor! *Jâ-llâh hâḏi 'âdatna hâḏi liwağh allâh w-liwağh ğeddina*." Every kin reveres its ancestor but never knows at what period he lived or where he was buried. The blood of the sacrificed animal is caught into the bulging iron sheet used for baking bread, *sâğ*, and with it the humps of the captured animals and the necks of the riding camels are besmeared. This is done in order to make sure of fresh booty.

A boy who has taken part in his first raid and brought back booty with him tries to buy a goat or a sheep in order to sacrifice it. Its blood he then sprinkles over his booty, *ḏbîḥa rušûš al-čâseb*; if a she-camel, he besmears her whole hump, if a mare, her whole forehead. From the tail of the captured mare he cuts a lock of hair, which he hangs up in his tent. This he does with every horse he captures to let all the guests know how many he has already taken; this custom is called *šeḏeb*. [883]

After the return from a raid the story of who has fallen, where, and in what manner, quickly spreads. The female relatives of the slain men then walk out of the camp to a distance whence even a loud cry cannot be heard, there to bewail their dead. 727 765

A mother cries: "Alas, woe is me! alas, my child! alas, woe is me! alas thou whom I bore in my womb! alas, woe is me! alas, thou little son of mine! *Wa' wâjli wa' waledi wa' wâjli wa' ğenîni wa' wâjli wa' bunajja.*"

A wife cries three times: "Alas, woe is me! ah, ruined is my tent! *wa' wâjli wa' ḥadem bejti.*"